

1: Voegelin E-5 (1931-1933) 1938
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- 103 31. palage-wan, unaugmented and augmented Kern r.
32. ho-hlam, fishing site in canyon of unaugmented Kern, between Kernville and Cowell creek.
33. holo-'odap, fishing site in canyon of unaugmented Kern r., between Cowell and Bull Run creeks.
34. lohlam, Bull Run canyon.
35. sehnaalom, fishing site in canyon of unaugmented Kern N of Bull Run creek.
36. tunabit, rock shelter with pictographs on it in Bartolas country; general term for small rock shelter.
37. palnagoy nagoyapul, water running like a snake; Taylor meadow.
38. i-wakanun, Long valley.
39. u-u-laup, Kern lake.
40. u-twa-bit, Bald mt. Cf. 41.
41. kala-kawp, Mt. Whitney; Kroeber, Handbook, 607, gives Otoavit (cf. 40) for Mt. Whitney.

SOCIAL ORGANIZATION

- 621 Bands.- Tübatulabal, Palagewan loosely organized in 2 bands, each band having its own chief and occupying, during winter months at least, naturally demarcated geographic areas in adjacent valley regions of South Fork of Kern r. and Kern r., respectively. Although the 2 bands were politically discrete entities, there was strong feeling of relationship between them, and frequent visiting back and forth between members for purposes of seed gathering, fishing, hunting, and social pursuits. Inter-marriages between Tübatulabal and smaller Palagewan band frequent; SM knew of no serious disputes between 2 bands; on other hand he gave no accounts of leaguings of bands to fight common enemy.

- 361 Hamlets and household groups.- Each band was composed of a number of family groups; these latter were mobile units during greater part of yr., but in winter settled down in a number of semipermanent hamlets where wood, water plentiful, mainly on edge of valleys or in lower foothills near springs or mouths of small creeks at elevation (hereafter abbreviated to elev.) between 2500-4000 ft.; a few hamlets were, however, situated on floor of South Fork valley. Locations of Tübatulabal and Palagewan hamlets ca. 1860 (fig. 11) and estimated population (hereafter abbreviated to est. pop.) of each as given below, obtained from SM. It will be noted that first 3 sites, in e. end of South Fork valley, are of non-Tübatulabal hamlets; these represent Koso influx into Tübatulabal area within historic period (see section on Property, Trade, Division of Labor). Asterisk denotes sites visited with informant; section, township, and range are from U.S. Geological Survey topographical sheet of the Kernville quadrangle.

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595 wives of Yokuts man (above) also referred to as
837 wo-'iän.

163 In total of 90 unions, 132 male children born,
165 106 females; 23 females or 22 per cent died before they were of age to marry; 29 males or 22 per cent died before they were of marriageable age. This mortality rate for pre-adults probably too low; checking indicated that, in unions occurring 2, 3 generations back, informants were not always sure of exact number of issue of union, and could not be certain how many children of issue had been born dead, or died in infancy. The 90 unions averaged 2.6 children per marriage; this too is minimum figure, as several of marriages on which average is based are continuing at present time.

587 Levirate, sororate affirmed, but not compulsory; genealogies listing 90 marriages show one occurrence of sororate following death of wife; one of levirate when woman married deceased husband's sister's son; no occurrence of man's marrying deceased wife's brother's daughter. If man wanted to marry widow he did not have to ask leave from any member of her deceased husband's family. If sororate, no price paid for second wife.

591 Residence patrilocal in man's father's house when bride purchased; matrilocal in woman's father's house when no purchase price paid. After first child born husband built own house, not necessarily in same hamlet with his father or his wife's father.

586 Divorce.-- Divorces infrequent formerly (SM); if wife left husband, purchase money not refunded by her parents. Of 45 marriages occurring in last 30-40 yrs., 19 were continuing in 1933, 17 had been terminated by death of one spouse, 9, or 20 per cent, had ended in divorce, 5 divorces being between full bloods, 4 between fullblood men or women, white women or men. Of divorces between full bloods, jealousy on part of husband or wife cause for 2; "mean temper," nagging on part of wives, both Owens Valley Paiute women, cause of 2; reason for 5th case unascertained, but was not barrenness; although 3 of foregoing 5 unions barren, lack of children not cited as reason for divorce.

[578] Children of divorced couple remained with mother, who usually returned to her parents' home both in event of divorce or temporary separations from her husband.

602 Kinship taboos.-- Man addressed mother-in-law in plural, never in singular; this usage reflected in mythology, where plural is also used to denote frigid politeness, scornfulness (Voegelin, 1935 b, 211, 229, 235). None of other mother-in-law taboos as listed by Gifford (Gifford, 1922, 260) practiced by Tubatulabal; although both men, women treated parents-in-law with respect they were not "bashful" in their presence.

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622 Chief received messengers sent from other tribes, arranged for allies in event of war, assembled war parties, selected captain to head such, "made the war dance (of incitement) at his place" (FP), represented his people at peace parleys with chiefs of other tribes. Chief himself did not go to war. It was chief's duty to admonish evil shamans when they were causing sickness and to order such killed if his admonitions went unheeded; this extended to malefactors within chief's immediate family; no collusion between chiefs and evil shamans, such as occurred among Western Mono and Yokuts (Gayton, 1930, 396) remembered by any of my informants.

622 Chief settled fights arising from jealousy over women, or over possession of game; he "would ask people why they fought and tell them not to do it any more. If 2 persons were always fighting, he would tell one to move out of the settlement" (FP).

622 A chief headed Tubatulabal when they joined the Yokuts for antelope drives, but chiefs did not direct people where or when to go for piñons, fish, acorns.

Chiefs attended burnings, dances; delivered orations at such; lectured youths, telling them not to fight and, later, not to drink too much whiskey; often upbraided stingy people for not bearing just share in expenses of fiestas.

622 Chief did not play hand game (SM); was likely to tell myths in wintertime, but this not his exclusive privilege. Chiefly etiquette did not permit chief to visit socially among his people; "he would send somebody over to a person's house if he wanted to see that person" (SM). One Tubatulabal chief sometimes visited "around Bishop (Owens Valley Paiute); this was all right because he had relations there" (SM). SM, Tubatulabal chief in 1932, visited sick to administer herb medicines; also visited Catholic priest and some of his relations and went on trading trip with his son, MM, to Northfork Mono in 1932, but never made social visits among his people, and those persons other than relatives who came to see him usually came on business.

622 Women chiefs as functioning officials, reported for Tubatulabal (Kroeber, Handbook, 608), denied by SM, PN; SM, 1931, said, "the wife of a deceased chief was called timiwal until she ate meat; then the new chief was chosen. A daughter might be named, but usually refused the office." In 1932 he denied latter part of his statement. FP said Mrs. Petra Miranda should have automatically become chief for Palagewan group after former chief, Mrs. Miranda's mother's brother, died, "only she has no people to be chief for now." SM denied this but said chieftaincy might have passed to deceased chief's sister's son; FM and PN, Mrs. Miranda's son and parallel cousin, respectively, said women never chiefs. Mythological records contain no occurrences of women functioning as chiefs.

622 If people dissatisfied with chief, clown instrumental in having new leader appointed (see below).

682 Murders not condoned, either within or outside
721 tribe; murder committed by member of neighboring
tribe constituted cause for war against tribe to
which murderer belonged.

685 Theft usually went unpunished; theft of money
671 did not often occur, because it was kept well
hidden. When currency displayed, as at face wash-
ings, it was kept in money jars; at games there
were persons present whose duty it was to keep
watch over bets made. Other valuables besides
money also "hidden good"; if stolen, as occasion-
ally happened, shaman sometimes denounced thief,
ordered him to return goods (see Autobiography of
FP). If caches of piñons, acorns robbed, "the
owner usually didn't know about it, because the
caches were so big" (SM); MM said thief caught in
act lectured severely, but otherwise went un-
punished.

685 Finder of hidden property entitled to keep full
425 amount of property found, even though owner might
still be alive.

622 In hunting, if 2 or more men shot at deer, he
422 whose arrow first touched deer could claim it,
although another man's arrow might have killed
animal; disputes which sometimes started when
this happened were taken to chief who settled
them according to foregoing rule.

684 Marrying one's relative (see section on Cycle
626 of Life) constituted grave moral offense which
roused disapproval of entire community, but no
formal punishment accorded either member of
couple. Adultery disapproved, but was not punished
[837] and was "not nearly so bad as a man's marrying his
[839] cousin." Parents forbid girls to enter promiscu-
ously into sex relationships, but admonitions of-
ten went unheeded, "just as they do now" (FP);
young people often mated at dances.

626 A good man, man with a big heart, did not be-
577 come angry quickly, was quiet, took care of his
family well, was not lazy and, when told to do
something, did not immediately jump up and do it,
but was leisurely and dignified in his actions.
"Young men had to learn to be this way" (SM, MM).
Men who became angry quickly were referred to as
men with small hearts. Industriousness won praise,
but neither attainment of wealth nor bravery in
war stressed as ideals. Parents, older persons
taught young people (p. 46; Voegelin, 1935 b, 223).

Stingy persons who did not contribute their
full share to fiestas subject to public criticism
by chief or dance manager, also to supernatural
punishment by shaman. Braggarts who boasted about
what they would do in critical situations, but
who failed when faced with such, subjected to
ridicule and memory of their failure served as
subject matter for anecdotal material. Lazy women
and women who fought, "pulling each other's hair,
until their husbands had to separate them," in-
curred general criticism of community.

[578]

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Greeting used after short absence is ma',
hello; Voegelin gives several more exclamatory
particles (Voegelin, 1935 a, 180). Expressions
for good morning, good noon, good evening also

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576 used now. Farewell salutation is "I'm going now; goodbye." Greeting between strangers, persons who had not seen each other for some time is "Hello, where do you come from?" No handshaking. Tübatulabal "liked to see strangers" (SM); visitors given gifts of piñons, chia, "just the same as now, we give piñons to everyone who comes up to the piñon camps" (ES); young girls enjoined to be hospitable (ante). In times of scarcity, however, food was bought; person who had stores of it "wasn't expected to give it away" (SM).

Mothers kissed children occasionally; adults did not kiss (SM).

578 Jealousy on part of man, woman, sometimes led to separations (ante; Voegelin, 1935 b, 235); jealousy over man might start 2 women fighting, but men "didn't fight that way over a woman, generally" (SM).

685 SM had never heard of any member of community
158 who deliberately set fire to others' property;
[753] insane persons (tohoi-wut) "just had to be watched; nothing was done about them. One woman went crazy a few yrs. ago, because a witch put something in her ear and made her that way; she wouldn't go to a doctor and so she died in the Stockton asylum after she was there a year" (SM).

522 At fiestas during dances at night, if woman
[624] slipped away to keep rendezvous, when she returned
[837] dance leader would grasp her by arm, dust her off with bunch of feathers, much to everyone's amusement, woman's confusion (SM). Young mature girls, if they surprised boy of about 12 in swimming would surround him, chaff him; boy would beg to be allowed to leave and often run away crying (MM). An example of what is considered humorous occurs in anecdote of man in deer-head decoy who was mistaken for deer by mt. lion and attacked by animal; man's brother, standing off at safe distance, saw this occur, but instead of going to hunter's aid he remained where he was and "just laughed and laughed" as lion leaped on hunter.

181 Garcés in 1775 was hospitably received by (Palagewan?) group on unaugmented Kern and characterized the people as "affable and affectionate" (Garcés, 281). When first approached, Tübatulabal show marked reserve which can easily be mistaken for indifference, or even unfriendliness; in time, [17] however, this reserve disappears, as Steward notes of Owens Valley Paiute (Steward, 1935, 238), and informants prove friendly, interested, generous, and honest. Men and women are generally energetic in their daily life, and attentive to detail in work. Women often voice expressions of sympathy for the young, weak, or suffering; when SM's pet dog was shot SM "cried and cried" for several [674] days. I heard of only one theft among Tübatulabal during my work with them. The older members of the group, especially, have a high reputation for dependability and trustworthiness among their white neighbors.

516 Postures.- Men sat (a) right knee bent, weight resting on right heel; left foot flat on ground,

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159 loads. I liked to go with her to haul wood all
482 the time. And I went with my mother over to the
[252] pit mortars and helped her grind acorns; that's
857 what I knew how to do. All my other sisters
stayed home; I only went. The boys would be play-
ing at hunting rats, and the 2 girls cooked for
them. Some girls didn't want to grind seeds or
haul wood; they used to call me "old woman" be-
cause I did that. We would get up early in the
morning, about daylight, and build a fire, and
then my mother and I would go out. My father
would be around the house working; he would go
out and get a lot of quail.

159 There was one time when we were living over at
[342] cuhka-yl (no. 17, fig. 11) in a mud and brush
823 house. That's the way the Indians used to do,
173 they just moved all around; they'd camp under
some willows, anywhere; they'd keep moving around
all the time. A big earthquake came and frightened
everybody. I was a little girl then, about 7 yrs.
old; afterward my father used to tell me about
that earthquake. I remember only a little bit;
the springs got white, like milk, when that earth-
quake came. Everybody cried and went around shout-
ing; there were lots of people living at cuhka-yl
PN was living there then. We had to get water to
drink from the river at Kernville; the water in
the springs was hot and white, just like milk,
for about 3 days. Nobody would drink it. I just
remember a little bit about it; I know all the
children were frightened and cried when the earth
quaked.

159 After we left cuhka-yl we moved up where SM
• 578 lives now, at yītiyamp (no. 9, fig. 11). There
[423] were lots of people living there; 5 families. We
just camped there in a brush house, and we had a
ramada (shade) made from willows. Nobody owned
that land then; we just moved around. We children
used to play on the big boulders up there; my sis-
ter and I pushed a little boy down on one of the
boulders; he fell down and hurt himself, and his
mother was angry and quarreled with my mother.
Then my father and mother got mad and moved up to
the pit mortar bed near there; they stayed there
2 days, then we moved up to omomīp again. They
all moved up to omomīp, all those people living
that time at yītiyamp; that woman who got angry
came along, too. That's the way the Indians did;
they moved all around, camping; they should have
gotten land. And that woman camped at omomīp, too.
We made a mud and brush house there, different
from the ramada.

159 One brother of mine had died while we were stay-
276 ing down at yītiyamp. We stayed at omomīp for 2
757 yrs. I was rather sickly; weak; I didn't feel good,
all the time; my father told me to take jimson-
weed. Everybody had supper over at our house; I
didn't eat anything that whole day. After they
had had supper everybody left, and about sundown,
when it was getting dark my father said, "I'm
going to give you this medicine. You'll be all
right."

159 much. An Indian agent had come, Anderson; he used
 636 to live at Tule River reservation. All the Indians
 had gotten land; Steban and everybody (in
 1893). The Indian agent gave my father and
 mother land at Canebrake. My parents went to
 Canebrake to live and Pete and I moved up there
 with them.

159 There was a witch at Canebrake and she made
 754 me sick all the time, like I am now. My husband
 and my mother took me to a doctor at Palute; he
 was a good Indian doctor. He said, "Don't you
 live up there at Canebrake any more; you stay
 some other place." So we all moved down to
 yitiyampur; Steban and his wife owned yitiyampur
 by that time.

159 Steban's mother was living with Steban and
 578 his wife up there. I used to quarrel with my
 606 mother-in-law; she was mean, that woman. My
 sister-in-law was a nice woman and for her sake
 sometimes I wouldn't say anything to our mother-
 in-law. Sometimes my mother-in-law would scold
 me and then cry afterward; she would feel bad
 about it, I suppose.

159 Sometimes they made fiestas there at Steban's.
 525 They played handgames all night; everybody stayed
 578 up all night. Two doctors were over there at a
 [273] fiesta once; one, Old Bill Chico, got drunk and
 got mad at an old woman. "I'm going to kill all
 the people," he said, and one woman came and hit
 him over the ear. They had built a fire in the
 middle between 3 houses that were there, on some
 level ground. When Bill Viejo was hit he went
 over to his wife by the fire; his wife told him
 to keep still and not to talk like that.

159 My husband used to get drunk sometimes. He be-
 273 gan going with a woman up at Onyx when he was
 837 drunk; he brought that woman home with him to our
 house at yitiyampur. I left there then and went
 back to my parents' home. They were living at
 u-u-pu-lap then. Pete took that woman to yitiya-
 mup with him, but his mother didn't like her be-
 cause she drank too much and went around with
 many men. That woman stayed a long time at the
 rancharia and Pete went to work cattle at Kelso
 valley. Pete was mean when he was drunk; I guess
 he was jealous; that's why that woman left him
 and went to Tule River reservation. She married
 over there and died there.

159 I didn't go back to Pete for a yr.; I didn't
 797 want him any more. Then a priest came traveling
 around here; first he went down to the Jesus
 ranch (no. 13, fig. 11), then up to Onyx. He
 talked to us; he prayed and we did, too; we
 prayed in Spanish. All the Indians went there
 where he was; I went; my parents didn't go. We
 all prayed and sang loudly; every day for a week
 he talked to us. I was baptized that time.

159 That priest said Pete and I had to be married.
 582 You'd better get your man back; if you don't you
 aren't going to live any longer," he told me. The
 priest had a ramada made, up at Onyx, and told
 everybody to come there for a week; he told
 everybody to pray there, morning and afternoon.

159 After that he died. The mother of those 2

754 witches up at Onyx had put poison in his coffee.

674 He coughed, coughed, coughed all night; he got

756 thin and died after awhile. A long time after

that wisimilit's daughter-in-law, Tumasa, got

sick; someone went and got Paiute Ramon. Ramon's

friend came over here with him that time; he was

a doctor, too. They were both Kawaiisu. Ramon

worked on Tumasa and she got better. They told

him about the rain machine. Doctors can tell

where everything is; they see everything. Ramon

told SM who had stolen his stepfather's machine.

The thief had been watching Ramon doctor; Ramon

pointed to him and said, "There he is; he's the

one who stole your rain machine." The other doctor

said, "He's right; he knows." Those doctors

know everything; who is making you sick, or if

you are a doctor, too, or if you have poison;

everything.

159 Ramon started to lead that man over to the

756 place where the thief had hidden the rain outfit.

674 "Come on, show us where it is," the doctor told

him. The man didn't want to go very much; he

just stopped every little while. My husband was

there. He got mad seeing that man take one or 2

steps and then stop, and he hit him over the

head with a shovel. The man didn't say anything;

he just walked away; he wouldn't go with that

doctor at all then.

425 A long time afterward another man found that

159 outfit; he said he would give it to Steban if he

756 would pay him \$10 for it. But Steban wouldn't.

789 He should have thought, then he could make rain

now. The man who found it buried it somewhere

else, in a dry place; it's there now. Bob Rabbit

(a Kawaiisu) can make rain, too, but he says he

doesn't want to make it any more. The people

won't pay him anything for doing it. He says,

"Let the country go dry."

159 But when they had those rain machines there

789 were lots of plants here then. And my husband

252 killed deer all the time; we always had deer meat.

He was a good shot; he had a good rifle. The In-

dians used to use everything in a deer; they'd

put the heart, liver, blood, all the guts inside

the stomach lining and tie it up good and boil

that up; it was fine. We never did that; just

the oldtime Indians, but my mother's brother (a

Koso) used to.

159 When my husband or my mother's brother hunted

782 deer they always gave the mts. beads and tobacco

224 and eagle down; they did that first, then they

could kill all the deer they wanted. They gave

the mts. little pieces of tobacco broken off the

ball.

159 When Legora was about 11 yrs. old, one time

787 my father went over to Jose Chico's. He and

578 Jose got drunk; Jose talked badly to my father.

"You're going on a good road (going to die),"

Jose told my father. He was drunk when he said

it.

159 My father came home. About a month later he

249 started working in the tobacco patch with my

mother; they came down from Canebrake to work in

159 but the judge at Kernville told him he couldn't
764 because Pete had children and the horses belonged
765 to them. That's the way the old-timers always
wanted to do; if a man died his brothers or par-
159 ents took away the man's possessions instead of
768 letting the widow have any of them. Not the dead
man's clothes, because they were burned, but his
horses, wagon, or anything like that. Now they
can't do that way.

159 My husband was killed in November and I didn't
765 eat meat after that until the next March. I cut
my hair right after he was killed; I cut it off
so that it came down a little way over my shoul-
ders. And Legora and I wore black dresses for
[77] one yr. It gives you bad luck if you wear black
too long; one yr. is enough. The old-timers never
used to wash their faces after a relative had
died, until they ate meat again; they bathed,
but they never washed their faces. I washed mine
[57] though, before I ate meat. Legora and my son
helped me get that money to eat meat again; I
paid my ta-gin \$50 for washing my face. I had a
cousin for a ta-gin; she moved over to Visalia
and died there.

159 Nobody saw that white man kill my husband; a
626 long time afterward Legora heard that man tell
522 somebody, "I killed my good friend, but he talked
bad to me; I couldn't stand it." One time after
that Legora saw that white man when he was drunk;
she went up to him and she said, "You killed my
father; now I'm going to kill you." He was
frightened; it made us all laugh, how frightened
he was. "Oh, no, Legora; don't do that! Don't
kill me," he said. He looked funny when he said
that, so frightened. Legora and all of us laughed
and laughed at him.

159 Two yrs. after my husband died Willie Andreas
591 started living with Legora. She was 17 yrs. old
585 then. We lived up at yitiyampur; Legora and Willie
and I lived in the same house. I used to sit down
all the time and make baskets. Not very many women
made baskets then; Petra Nichols made them, too.
Legora had a boy born to her.

159 One time my son had a fight with a Tule River
578 reservation man living up here. They got into a
278 quarrel; my son hit the Tule man on the head with
a spur. After that fight the Tule man wouldn't
ever talk to my son again. That man had poison;
something, I don't know what; all those Tule
reservation people have poison and they all know
about it, men, women, young boys. It's Indian
poison. The Tubatulabal don't have that poison
up here (i.e., make it), but one of those witches
living up at the Onyx rancheria has some; they
say she got it when she lived at Tule, and that
she has it up here now. They put it in your food,
in your cigarettes, in your drinks; in anything
like that.

159 After that fight, one time my son got drunk
and slept outside on the ground all night. It was
cold; it was in November and there was frost on
the ground. November was the same month my hus-
band was killed in, 4 yrs. before.

442. Then I lived with her six years. 443. Then that woman has meanness; she is fighting me. 444. Then from there I ran away from that woman. 539^x
159

445. Then from there I found another woman. 446. I married that woman. 447. I lived with her a long time. 448. The good woman is saying nothing (mean) in the ten years I lived with her. 837

449. Then after that, "Let's go to my house," I am saying. 450. "Good," she is saying. 539^x
451. We came from there. 452. Then we arrived (here). 453. Then I used to work (in) the hay when it was being out. 454. Then from there we went to visit people at Onyx. 455. We went and arrived there. 456. Then that one girl (my former wife) came out from there to here when she saw us arriving. 457. Straightway, it is said, she is laughing. 458. "Hello," she is saying. 459. "And also you, hello," we are saying. 460. Then she gave me her own hand. 461. Then we came back from there in the evening. 462. Then that next day my wife scolded me. 463. "Straightway you (plural, in frigid politeness) are laughing at your own friend when you see her," she is saying, "perhaps the girl (is) your wife," she is saying. 159
464. Then she became angry. 465. Then, "I am wanting to go," she is saying, "to my own house." 466. "Good," I am saying when she is speaking. 578

467. Then I took her from there; we went on my own horse. 468. We went back (to Bishop). 469. We went far away and slept; from there also we went that next day. 470. Then also we went and slept again. 471. From there also we went again. 472. We went for five days. 473. Then we went and arrived at the house of that woman. 474. Then the next day I got ready to come back from there. 475. Then, "Don't go," that woman is saying, "I will not get angry again," she is saying. 476. Then I lived back there again. [195]

477. Then from there after a while she became angry again. 478. She is jealous of that girl. 479. Then from there I spoke, "So you will not live well, and I will go back (to Kern River)," I am saying. 480. Then from there I went toward the store, having finished speaking. 481. Then from there I took the train; from there I came. 482. Then I came and arrived in the valley. 483. I got down there. 484. From there I came on foot. 485. Then I came and arrived at my own house, it being evening. 486. Then I lived in my own house; I lived here alone that time. 487. Then that woman wrote, "That (is) good, come back again," she is saying. 488. Then I spoke to my own father, "I took the writing of that woman," I am saying, "and she is calling me," I am saying to my own father. 489. "This (is) good, you go and see her in future," 490. Then from there I went on horseback; I went five days. 491. Then I went and arrived. 492. Straightway my wife is laughing when she sees me. 493. Then I lived there; I lived there a long time.

494. Then from there I came toward my own house. 495. "Let me go see my own father after a while," I am saying; "later on I will come back." 496. Then, "Good," she is saying. 539^x
497. From there I came. 498. Then I arrived here. 499. Right away, when arriving, I got a job. 500. Then I worked all summer and also one winter. 159

501. Then the woman wrote there, "You come in future," she is saying, "right away." 502. Then I went right away. 503. Then I went and arrived. 504. I lived there. 505. Then from there we went toward Bishop. 506. Then we were called there. 507. "That one, your younger sister, is sick," they are saying to my wife. 508. Then we went there to her house. 509. Then she gave birth already. 510. Then she got sick; her blood got hard inside; that killed her. 511. Then they gave the little baby, Mickey, to my wife. 512. We raised that (baby). 513. Then he grew up well. 514. Then he is wandering along with me all the time. 845
515. Then my wife is angry all the time. 768
592

516. Then from there I went to one Mexican; he is selling drinks. 517. Then I bought one bottle. 518. Then I drank that once; I drank pretty soon. 519. From there I went. 520. Then I got lost with that drink; I did not know anything. 521. I turned over there. 522. Then the machine pinned me underneath. 523. It split my head open. 524. Then I became unconscious there. 525. Then three men came and arrived there. 526. Then they put up that machine. 527. Then they pulled me out. 528. Then they brought me toward Bishop, to the doctor there, and I am not knowing anything about it. 529. Then, it is said, many 539^x
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